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LITERATURE DEPARTMENT.
OF THE
Board of Home Missions and the Woman's Board of Home Missions of the Presbyterian Church.
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The Technique of Home Missions for Presbyterian Women.

WE are all familiar with the story of the careful woman who determined to mark her pies before they went into the oven, that she might be able to distinguish them when baked; so she marked one lot "T. M." for "'Tis Mince," and the other "T. M." for "'Taint Mince," and was much enlightened by the result. Our Home Mission work often gets its stamp with the same discrimination. The pie is good, but there is considerable uncertainty about it, despite its "H. M." marking.

I. What is a Home Mission Society organized for anyway? What is the warrant for its being and effort?

II. Is there any moral obligation resting on a church, aside from a benevolent sentiment, for having its women gathered into a Home Missionary association.

III. What is the relation of the Home Mission

Society to local charities, or church aid or synodical sustentation?

IV. How far is it an independent oganism?

To this it may be said:

I. The Presbyterian Church, being evangelistic and patriotic, has recognized the claims of the thousands of alien peoples within the bounds of our country, and realizing that they are to be made *citizens*, knows the need of making them *Christian citizens* and of beginning with the children to do it. Good, hard, Presbyterian common sense that! It must have an agency to do the work. Isn't that the province of the Board of Home Missons already established? No; by the limitations of its charter the Board of Home Missions can only send ministers and evangelists among these exceptional races, and *children* need teachers and training schools—applied motherhood and home. "Well," says practical General Assembly, "that's woman's work; where are the Board's wife and daughters? Add a new department and let them look after those children. There are the Mexicans and Indians and Mormons and Alaskans and Freedmen—United States heathen—let the women do for them at home as they are organized to do for the heathen abroad." And lo! there was special Home Mission work for women technically defined by the highest court of the church. "H. M.," then, in woman's work, stands for that particular pie, and if any other is thus marked it only makes uncertainty and confusion.

II. If the church calls into being such societies and lays the responsibility of the work on Presbyterian women (and their children) *alone*, is any church exempt from the moral obligation of organizing a Home Missionary Society, technically so-called and having just that commission? Is not the pastor called upon so to instruct the women of his congregation, and are they not loyally bound to unite for such a purpose, even if they think they can do no more than pray for those untaught Christless children?

III. Once gathered into Home Missionary societies some one says, "Cannot these women, broaden out,' and mark all other good work 'H. M.' that is not distinctively foreign?" Well, are there no other letters in the alphabet that would mark the pies that are not mince? With a specific purpose, auxiliary to a central organization by virtue of General Assembly's call, and so bound to contribute its funds to the central treasury for that specific work, what function can that particular "H. M." Society have outside of such limitations? A discriminating Presbyterian woman doesn't put *all* her money (which may be little and generally is) into her Home Mission Society treasury. She helps to pay for the church carpet or the new hymn books; she adds her offering for the mission over on the city outskirts that her church is particularly interested in; she gives as conscientiously as her "men-folks" in the pew beside her to help the struggling churches in her Synod, or the wider work of Home Missions, and

all the Boards in fact; but she knows, too, th that particular Home Misson work in the Society is dependent *entirely* upon her and not upon her "men-folks," and with her "specialty" in mind she does not mark her local charities, or church aid, or Synodical Sustentation Fund with that particular brand, "H. M."

IV. In union there is strength—that's too true even to be trite. Presbyterian women by their grand organization have established a system of Christian training schools on Home Mission fields that forms the most potent evangelizing force in operation there. These Christianizing schools can only be maintained by the united and steady effort of all the societies of all the synods. There could legitimately be no independent action in any one synod by which that synod of women should "look after the Home Mission work within our own synodical limits," as the ministers say in discussing synodical sustentation. Home Missionary societies, being organized for a specific and technical Home Mission work, cannot be diverted from their broad purpose of giving Christian training to the exceptional populations of our country. These same women will be the first to support, *as individuals*, any progressive measure suggested by the church, but General Assembly having marked our mince pies for us. let us avoid the confusion of designating the others "by the same token," or even of trying to put them under the same crust.

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THE ADDED BLESSING—SPRINGS OF WATER.

As pants the hart for cooling streams,
When heated in the chase,
So longs my soul, O God for Thee,
And Thy refreshing grace.

Leader—Caleb said unto her, what wouldest thou? Achsah answered, Give me a blessing; for thou hast given me a Southland, give me also springs of water. And he gave her the upper springs, and the nether springs.—Joshua xv : 18, 19.

Response—Jesus answered and said unto her, If thou knowest the gift of God * * * thou wouldest have asked of Him and He would have given thee living water.—John iv : 10.

Leader—Therefore thou shalt keep the commandments of the Lord thy God to walk in His ways and to fear Him For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills.—Deuteronomy viii : 6, 7.

Response—That is the well whereof the Lord spake unto Moses, Gather the people together and I will give them water. And Israel sang this song Spring up, O well; sing ye unto it.—Numbers xxi : 16, 17.

Leader—If thou draw out thy soul to the hungry, and satisfy the afflicted soul, * * * thou shalt be like a watered garden, and like a spring of water, whose waters fail not.—Isaiah lviii : 10, 11.

Response—In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool and the thirsty land springs of water.—Isaiah xxxv : 6, 7.

For Thee my God, the living God,
My thirsty soul doth pine;
O when shall I behold Thy face,
Thou Majesty Divine?

Leader—When the poor and needy seek water, and there is none and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry lands springs of water.—Isaiah xli : 17, 18.

Response—That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. For He that hath mercy on them shall lead them, even by the springs of water shall He guide them.—Isaiah xlix : 9, 10.

Leader—The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water.—Revelation vii : 17.

Response—Whosoever will, let him take the water of life freely. All my springs are in Thee.—Revelation xxii : 17; Psalms lxxxvii : 7.

Why restless, why cast down my soul?
Hope still; and thou shalt sing
The praise of Him who is thy God,
Thy health's Eternal Spring.